The Correlation Between *Tamaddun Islāmiyyah* and Pre-Islamic Arab

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Abstract

This research was focused on the correlation of socio-political conditions of pre-Islamic Arab society and the formation of Tamaddun Islāmiyah . This research study is driven by the historical disintegration that developed in academic circles, where history is understood in various ways without a clear accentuation of the developing storyline. Thus, this study tries to reveal how there is a close correlation between pre-Islamic Arab historiography and the *Tamaddun Islāmiyah* project initiated by the Prophet Muhammad. This research was a descriptive-qualitative research using socio-historical and Islamic history (*Tārīkh Tasyrī'*) to analyze the nature, character, and influence of civilization then interpret and generalize the historical facts that surround it. The sources of data were obtained from various historical literatures relevant to the research topic. The results of this study indicate that the correlation between *tamaddun Islam* and pre-Islamic Arab civilization is a project to abolish *aṣābiyyah* which is rooted in Arab society.

Keywords: *Socio-Political condition, Arabic Society, Tamaddun Islāmiyah, Aṣābiyyah*

Penelitian ini difokuskan pada hubungan kondisi sosial politik masyarakat Arab pra Islam dengan terbentuknya Tamaddun Islāmiyah . Kajian penelitian ini dilatarbelakangi oleh disintegrasi sejarah yang berkembang di kalangan akademisi, dimana sejarah dipahami dengan berbagai cara tanpa aksentuasi yang jelas dari alur cerita yang berkembang. Demikian, penelitian ini mencoba untuk mengunkap bagaimana korelasi yang erat antara historiografi Arab pra-Islam dengan proyek Tamaddun Islāmiyah yang digagas oleh Nabi Muhammad. Penelitian ini merupakan penelitian kualitatif deskriptif dengan menggunakan sosio-historis dengan kajian-kajian sejarah keislamanan *(Tārīkh Tasyrī')* untuk menganalisis sifat, watak, dan pengaruh peradaban kemudian menginterpretasikan dan menggeneralisasikan fakta sejarah yang melingkupinya. Sumber data diperoleh melalui berbagai literatur sejarah yang relevan dengan topik penelitian. Hasil penelitian ini menunjukkan bahwa korelasi antara Islam tamaddun dan peradaban Arab pra-Islam adalah proyek untuk menghapus aṣābiyyah yang berakar pada masyarakat Arab.

Kata Kunci**:** Sosial-Politik, Masyarakat Arab, *Tamaddun Islāmiyah, Aṣābiyyah*

A. INTRODUCTION

Dealing with the formation of *Tamaddun Islāmiyah*, the Prophet Muhammad adopted many pre-Islamic Arab concepts and traditions in the socio-political through *ijtihad* to be further strengthened in the Medina Charter. Historical facts show that the Prophet Muhammad formed *Tamaddun Islāmiyah* based on his prophetic so that the model of government at that time was closely related to the spiritual and international dimensions. In just a short period, *Tamaddun Islāmiyah* was able to become the main competitor for the existence of the civilizations Quraisy, Persian, and Byzantine, even Muslims after the era of the leadership of the Prophet Muhammad were able to expand their empire to include West Asia and North Africa. Therefore, two aspects that strengthen the existence of *Tamaddun Islāmiyah*, first the ability of the Prophet Muhammad to adopt old traditions and create new traditions to collaborate with as the foundation for the formation of a new civilization. Second, there is a strong motivation among Muslims to struggle to maintain and develop an Islamic state (Kasdi, 2015, p. 288).

According to the study of Hamid Fahmy Zarkasy (2015), the concept of Tamaddun brought by Islam succeeded in changing the face of the rulers who always destroyed something they controlled because Islam and the concept adhered to the prosperity and welfare of the people, political stability and the development of science. Not only that, R.H Tamimi, et. al (2018), Islamic civilization that is offered by equalizing the position of men and women in life and freeing the shackles of slavery that exists is a separate value compared to other concepts. Meanwhile, according to Rusydi Sulaiman (2017), this success cannot be separated from the figure of the Prophet Muhammad SAW who is an ideal figure as a leader. Even so, historically it should not be forgotten that what was achieved was a big part of the existing civilization.

The socio-political history of pre-Islamic Arabia is an interesting topic to study because it was from Arab civilization that Islam was born as a new religion brought by the Prophet Muhammad. Studying the socio-political history of pre-Islamic Arabia is very urgent for Muslims to get a comprehensive picture of the nature of Islam which is reflected in the life of Arab society in general and the Prophet Muhammad in particular (Buthi, 2006; Mubarak, 2020). The socio-political history of the pre-Islamic Arabs has become evidence of how great the Arabs were in building their civilization. Islam is a religion that was born as a local Arab product, then universalized and transcended so that it becomes universal Islam. This is also in line with Umar ibn Khattab's statement that many pre-Islamic Arab traditions were adopted and then integrated into Islam itself, both those relating to law, socio-politics and economics (Ardiansyah & Fatkhi, 2017; Hapsin, 2010). In the socio-political, for example, tribe Jurhum who began to apply the concept of division of authority and duties in the political field of government was handed over to a council of people from their tribe, while the management of the Kaaba was handed over to Prophet Ismail and his family. In addition, Qushai ibn Kilab was the founder of tribe Quraisy and the institution of Darul Nadwah as the center of tribal command in the region of Mecca after eliminating tribe Khuza'ah (Asqalani, n.d., p. 300).

Furthermore, based on the previous explanation, the purpose of this study is how to find a close correlation between pre-Islamic Arab historiography and the Tamaddun Islāmiyah project initiated by the Prophet Muhammad. While the offer given in this study

is a clear accentuation of the storyline that developed between pre-Islamic Arab historiography and the arrival of Islam in the Arabian Peninsula as the beginning of the Tamaddun Islāmiyah project initiated by the Prophet Muhammad SAW. This research study belongs to the type of descriptive qualitative research using a socio-historical approach and Islamic history (Tārīkh Tasyrī') to analyze the nature, character, and influence of civilization then interpret and generalize the historical facts that surround it. The sources of data in this study were obtained through various literatures relevant to the research topic. Then the data analysis technique used was descriptive analysis by presenting a description adhering to the principles of heuristics, interpretation, and historiography.

B. DISCUSSION
1. Geographical Conditions of the Arabian Peninsula

The Arabian Peninsula is located in West Asia, to be precise, in the East it is bordered by the Gulf of Oman and the Persian Gulf, in the South by the Indian Ocean and the Gulf of Aden, in the West by the Red Sea, and in the North by Iraq and Syria (Fadil, 2008; Lewis, 2002; Lings, 1991). It should be noted that the Arabs often refer to their territory as the Arabian Peninsula (mainland) even though geographically it is a Peninsula. However, they also use the term Arabian Peninsula as the Peninsula (Maslani, 2017; Satir, 2019). The Arabian Peninsula has characteristics of a hot and dry climate, where most of its territory consists of deserts and rocky mountain including (1) Sahara Nufud which has an area of 140 miles from North to South and 180 miles from East to West and it is rare to find valleys that hold water (*wadi*) or springs, besides that the area is also famous for its sandstorms, making it difficult for trade caravans to reach. (2) Sahara Harrat is an area consisting of black rocky clay, where clusters of black stones are scattered almost all over the place. (3) Southern Sahara or Rub al Khali which stretches and connects the Sahara Nufud to the East to the South of Persia, where almost all of its territory is a barren and undulating plain (A. Amin, 1990; Yatim, 2008). Furthermore, the Arabian Peninsula is divided into 8 major regions, including:

a) Yemen is a region located in the South of the Hijaz and if facing East then it will be straight with the right side of the Kaaba. As for Yemen, there are several important cities such as Ma'rib, Sharia, and Hudaydah.

b) Najd is a plateau located between the districts of Hijaz, Ihsa, Sahara Syria, and Yamamah.

c) Hadrarmaut in the Eastern part of Yemen.

d) Muhram is the Eastern part of the Hadhramaut region.

e) Ahqaf is a lowland located between South Arabia and Southwest Oman.

f) The Hejaz is a region located southeast of the hills of Thursina and the shores of the Red Sea. Hijaz, there are several famous cities such as Taif, Mecca, and Medina.

g) Oman is a region located in the North of the Hijaz and connected to the Persian Gulf.

h) Ihsa is a region located on the shores of the Persian Gulf and extends to the banks of the Euphrates river (Chalil, 2001; Maslani, 2017; Syalabi, 2003).

2. Socio-Political Conditions of Pre-Islamic Arab Society

Arabs belong to the Semitic family who's direct descendants of Syam ibn Nuh so that they have kinship ties to the Phunisia, Assyrian, Habsyi, Chaldean, Babylonian, and Hebrew families (Maslani, 2017; Satir, 2019; Tanjung & Siregar, 2015). It should be noted that the Arabs are divided into Arab Baidah and Arab Baqiyah. In this context, Arab Baidah have descended several new tribes such as Tamim, Thamud, Jadis, Thasm, Amaliqah, Jurhum, and Jasim whose existence had become extinct long before Islam came. While the Arab Baqiyah descended the Arab Aribah (descendants of Qathan) and Arab Musta'ribah (descendants of Ismail ibn Ibrahim) (Fu'ad, 2016; Helius Syamsuddin, 2007; Mubarak, 2020; Mubarakfuri, 2012). Then one of the famous tribes descended by the Arabs Musta'ribah ruled was the Quraisy whoever several clans such as Hasyim, Naufal, Umayyah, Asad, Taim, Adiy, Salim, Abdud Dar, Makhzum, and Jamh.

Of all the tribes when viewed from the distribution of their residence, they are divided into two, namely those who inhabit the coastal and central (inland) areas (Syalabi, 2003). The term coastal area refers to areas on the shores of the Indian Ocean and the Red Sea including Oman, Yemen, Hadramaut, Hejaz, Bahrain, and Hirah. Coastal areas tend to have regular rainfall that encourages residents to live permanently and develop their civilization. While the term hinterland refers to the central part of the Arabian Peninsula including Najd, Ahqaf, and Rub al Khali, the majority of which consists of rocky mountains, deserts, and has very little rainfall, thus encouraging the population (the Bedouin group) to live a nomadic to find a new area to live in (Mujahidin, 2003; Simorangkir, 2014).

Both inland and coastal residents all live in a culture that is attached to a hard, courageous attitude, likes freedom, individualism, and places great emphasis on the relationship of tribal fanaticism (aṣābiyah) which is a valuable capital for building the strength of a tribe. Meanwhile, according to Ibn Khaldun, the pre-Islamic Arab community is described as strong people who cannot be conquered or controlled by residents of any country (Supriyadi, 2008). The nature of aṣābiyah is the hallmark of pre-Islamic Arab society, this is due to the geographical condition of the Arabian Peninsula which mostly consists of deserts and rocky mountain, thus encouraging them to live nomadically and then fostering strong ties of brotherhood and solidarity among members of the tribes to maintain his survival. In addition, each tribe consists of several clans who live together and are an independent unit. Meanwhile, to carry out the functions of each clan member, they assign a clan leader or syeikh qabilah who is hard, brave, firm, generous, responsible, and always helps those who need his help (Karim, 2015; Palmer, 2005; Yahya, 2019). Even though the pre-Islamic Arab community at that time had a simple leadership structure, they were still unable to organize the power of the tribes properly because of the absence of universal regulations or a standard legal system, so they often prioritized the strength of their respective tribes (Supriyadi, 2008, p. 48). This further proves the weakness of the pre-Islamic Arab community, so that they always depended on tribal leaders who claimed to have full authority in the legislative, executive, and judicial aspects.

In its subsequent development, the Arabs living in the coastal areas no longer lived nomadically and began to recognize the system of governance until they finally formed a

new government due to the influence of Persian and Roman traditions. This is marked by the establishment of several empires in the Southern Arab region such as the kingdom of Main (1200 BC), the kingdom of Qutban (1000 BC), the kingdom of Saba' (950-115 BC), and the kingdom of Himyar (115 BC). As for Mecca, it is one of the regions in Northern Arabia that does not have a kingdom, so the region is only controlled by the tribe Amaliqah who were the early pioneers of the formation of a simple system of government. Furthermore, Mecca was under the control of the tribe Jurhum after successfully seizing it from the tribe Amaliqah. After ruling tribe, Jurhum began to divide the authority and tasks in the socio-political field which were handed over to the council of members of the people of their tribe, while the management of the Kaaba was handed over to Prophet Ismail and his family (Syalabi, 2003; Watt, 1974). When tribe Jurhum began to develop its power in Mecca, the tribe Khuza'ah came from South Arabia who made a military invasion and expelled tribe Jurhum from the city of Mecca in 207 BC. However, the power of tribe Khuza'ah didn't last long because it also received attacks from the descendants of Adnan under the leadership of Qushai ibn Kilab. After being under the rule of Adnan's descendants, there were reforms in all fields including socio-political, economic, construction, military, and development. Specifically for the field of construction, Qushai ibn Kilab ordered the establishment of the institution Darul Nadwah as the center of the tribal command and carried out a major renovation of the Kaaba building. In the following period tribe Quraisy was the largest ruler in the Hijaz region, wherein running the wheel of government they had a visionary vision by forming 10 high councils that took care of various fields as follows.

a) *Nadwah* is the leader of 10 high councils.

b) *Azlām* in charge of guarding the fortune teller's arrows.

c) *Sifarah* in charge of managing tax payments for the poor.

d) *Khazinah* in charge of managing the financial administration of the tribe.

e) *Khaimunah* in charge of managing the consultative board.

f) *Ḥijab* in charge of keeping the keys of the Kaaba.

g) *Ḍiyāt* serves as the supreme judge.

h) *Siqayah* in charge of guarding the zam-zam springs.

i) *Liwā* served in the tribal military.

j) *Rifāḍah* is tasked with providing food for pilgrims making pilgrimages to the Kaaba (Ali, 1978; Nasution, 2013).

The tribe Quraisy continued to rule in the Hijaz region until the birth of Islam for the leadership of the tribe after the era of Qushai ibn Kilab turned to his son, namely Abdi Manaf ibn Qushai, then continued to Al Muttalib and Abdul Muttalib until the birth of the Prophet Muhammad (S. M. Amin, 2010).

Furthermore, Medina is also an important city besides Mecca. Since pre-Islamic times, Medina has been dominated by the Jews consisting of the tribes Quraida, Nadhir, and Qainuqa (Otta, 2010, p. 482). Meanwhile, if viewed from the social aspect, the people of Medina belonged to a heterogeneous society and no ruler was able to unite them under one government. Then according to Montgomery Watt, the socio-political conditions of the city of Medina in the pre-Islamic period tended to be different from the city of Mecca.

This of course refers to horizontal conflicts between tribes such as the Aus and Khazraj, where the conflict lasted so long that it caused other tribesmen to feel insecure and encouraged the birth of new problems. On that basis, in its development, especially since the arrival of Islam, the city of Medina has gradually experienced a social transition from the absolute Bedouin model of society rooted in kinship closeness (*aṣābiyah*) to spatial proximity.

3. *Tamaddun Islamiyyah*

It should be noted that to understand *Tamaddun Islāmiyah* , then we need to know the terms that have similarities with the word *tamaddun*, namely (1) *tsaqafah* means the skills of each individual based on aspects of knowledge, where for those who have an excess of understanding of science will obtain the degree of *mutsaqqaf* (educated) (Khaldun, 1989, p. 271). (2) *Umran* means a group of people who work together to maintain their lives. (3) *Ḥaḍarah* means dwelling and is the opposite of *badawah* (nomadic) (Lane, 1863, p. 589). Based on the previous explanation, it can be understood that the development of civilization will never be separated from the aspect of science. Meanwhile, in a broader sense, Ibn Khaldun describes the existence of a trinity between *ṡaqafah, umran,* and *hadarah* in *Tamaddun Islāmiyah* , where science (*ṡaqafah*) will not develop rapidly without the existence of individuals or groups who empower it, therefore *umran* functions as a community to accommodate *muṡaqqaf* which will later become the forerunner of the development of the center of civilization (*ḥaḍarah*) (Zarkasyi, 2015, p. 4). This is evidenced by the existence of the cities of Medina, Samara, Baghdad, Cordoba, and Cairo which are the basis for the development of science, government, politics, technology, economic activity, health, and the arts.

In another perspective, *tamaddun* is understood as the establishment of religious law as the seed of the birth of a new civilization, as conveyed by Arnold Toynbee quoted by M.A.J Beg stated that the power of spirituality in individuals and groups allows being manifested in physical form which in turn can give birth to a civilization (Beg, 1985, pp. 38–42). Meanwhile, according to M.A.J Beg, *tamaddun* is the achievement of mankind which is shown through indicators of religion, art, law, urban planning, economic system, and socio-political system (Beg, 1985, p. 18). Leonard Farmer describes *tamaddun* as part of the largest culture in the human community which includes a combination of norms and social institutions that continue from one generation to the next, besides that Farmer also sets several indicators of *tamaddun* including the existence of a strong religious system, government system, settlements permanent, agricultural revolution, community organization, strengthening of technology, and civil registration (Farmer, 1977, p. 11). Meanwhile, Darcy Riberio stated that there are several indicators of *tamaddun*, namely the end of the nomadic lifestyle with the creation of equipment to support agricultural activities, the development of the livestock sector and the division of labor based on social stratification, the growth of cities and the state, the existence of social status in society, the manufacture of iron or copper tools and the use of coins to facilitate trade mechanism, the growth of writing culture and the creation of a calendar system, the extensive use of irrigation systems, the trade revolution, and the technological and industrial revolution (Roza, 2014, p. 20). Then in the context of Islam, Sayyid Qubt provides indicators of *tamaddun*, namely civilization that is born from indicators of monotheism, piety, faith, development of human values, the supremacy of humanity overall materials, and awareness of human function as the caliph of Allah in the world earth based on religious law (Zarkasyi, 2015, p. 5).

Furthermore, the concept of *Islamic civilization* as the future ancestor of civilization has been explained in the Qur'an surah Ali Imran verse 19:

اِنَّ الدِّيْنَ عِنْدَ اللّٰهِ الْاِسْلَامُ وَمَا اخْتَلَفَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ اِلَّا ا اءَهُمُ الْعِلْمُ الْحِسَاب

"Verily, the religion with Alláh is Islam. There is no difference between those who have been given the Book except after they have acquired knowledge, because of the envy between them. Whoever disobeys the verses of Allah, then indeed Allah is very quick in reckoning" (Q.S Ali Imran [3]: 19).

Responding to the verse above, Ibn Manzur describes *Tamaddun Islāmiyah* from 4 perspectives, namely (1) *tamaddun* in the context of obedience, piety, and obedience. (2) *Tamaddun* in the context of law and power. (3) *Tamaddun* in the context of rewards and calculations. (4) *Tamaddun* in the context of aqidah which is defined as the Shari'a that must be carried out by Muslims (Manzur, n.d., p. 170). Based on the previous explanation, it can be concluded that Islam is both a religion and a civilization, this has also been confirmed that the Qur'an and Hadith as the main sources of Islamic law not only teach about theological and sharia aspects, but also explain various kinds of rational life views as principles important in human life.

4. *The* Correlation of Pre-Islamic Arab Socio-Political Conditions to *Tamaddun Islāmiyah*

The birth of the Prophet Muhammad was a milestone for the progress of Arab civilization which was developed with new values and life systems, to be able to open the veil of darkness in the history of the Arab nation and world civilization in general (S. M. Amin, 2010, p. 47). In the socio-political context, *Tamaddun Islāmiyah* always emphasizes the urgency of collective consciousness by placing the highest power on the absolute authority of Allah (Thaib, 1998, p. xii). The government system developed by the Prophet Muhammad was rooted in the concept of *al mujtama' al madanī* leading to a value system associated with the tradition *al ḥanifiyyah al samḥah* as the main goal of *siyāsah syar'īyyah* to lay the foundations of Islamic politics as a universal treatise (Thabrani, 2014, p. 15). The idea of the Prophet Muhammad helped strengthen understanding among the elite and the community in the form of joint action based on of consensus by always considering moral aspects and the principle of living with dignity. Meanwhile, if linking the existence of Islamic government with socio-political forces, the global perspective in humanizing humans and building their resources based on faith, knowledge, and wisdom is a tradition of *tarbiyyah* that ensures peace for all levels of society. In addition, the Prophet Muhammad has also laid a foundation that strengthens the appreciation of Islam as a living mechanism that includes social, economic, political, cultural, and educational aspects (Khomeini, 1979, p. 5).

Referring to the previous explanation, there is one thing that needs to be emphasized that *Tamaddun Islāmiyah* was not born independently of Islamic law brought by the Prophet Muhammad alone, but is the result of integration between Islamic law and the old Arabic tradition. This is then reinforced by the discourse of the Prophet Muhammad regarding the formation of *Tamaddun Islāmiyah*, namely (1) regulating his people by not using formalistic Islamic law, but relying more on the use of community values and norms that are substantially in line with the spirit of Islamic law itself. (2) The power of government is not only intended to protect the interests of Muslims, but also to protect the interests of the entire community at large, whether they are Jews, Christians, or Pagans. The two discourses were then realized in the Medina Charter which contained

the formulation of the principles of agreement between Muslims under the leadership of the Prophet Muhammad and various non-Islamic groups to build civil society order. Then in the Medina Charter for the first time formulated ideas about socio-political, economic, religious freedom, human rights, and the obligation to participate in national defense (Anwar, 1995; Fajar, 2019). Furthermore, in its development, the Medina Charter did not only contain various kinds of regulations, but also a socio-political mechanism adopted from the pre-Islamic Arab tradition as follows.

a) **Renewing the Nature of *Aṣābiyah* as the Key to Building Unity and The Political Foundation of Muslims**

The life of the Arab community before the arrival of Islam was closely related to the nature of *aṣābiyah* (tribalism) which encouraged conflicts to end in wars between tribes. However, with the guidance of Islam brought by the Prophet Muhammad, which has directed the nature of *aṣābiyah to* become more transformative morally, firstly Arab society has always been known to be tough, brave, fond of freedom, ambitious, and often shows superiority in front of other tribes. Therefore, to change this social character, the Prophet Muhammad chose a da'wah process that emphasized the principles of humanism, diplomacy, and communicativeness to be able to free them from all forms of bad behavior and gradually erode the occurrence of wars between tribes (Syalabi, 2003, p. 181). The main focus of the Prophet Muhammad was actually to change the nature of *aṣābiyah* which initially took root in every tribe to become *aṣābiyah* based on of religious unity, kinship, and brotherhood between tribes. Second, the Prophet Muhammad emphasized the nature of *aṣābiyah* to support the spread of Islam as well as the basis of socio-religious power. Third, the nature of *aṣābiyah* is the basic framework for a strong unity, to be able to lead the Prophet Muhammad and all tribes to become rulers to further build Islamic civilization (Khaldun, 1989). In addition, socio-religious unity based on the nature of *aṣābiyah* is a central factor that can expand the power of the Prophet Muhammad, because of course, one cannot establish a state without solidarity and unity of the people (Widayani, 2017, p. 149). As for the political point of view, the ultimate goal of the unitary *aṣābiyah* is the realization of sovereign leadership, in which the Prophet Muhammad put Islamic law into the concept in *aṣābiyah* order to protect the tribes throughout the Arabian Peninsula from falling into political conflict and social disintegration.

b) **Adoption of the distribution system of authority and power of the Quraisy in Islamic governance**

In *Tamaddun Islāmiyah, the* Prophet Muhammad formed a political framework based on the integration of Islamic law with local wisdom. This pattern allows the strengthening of relations between government instruments by recognizing the rights of states and occupied territories. In addition, these relations are also expected to be able to strengthen the social system and ensure a fair distribution of power and authority. Regarding the implementation of the running of the government of the Prophet Muhammad, he was inspired by the concept of the tribe Quraisy by forming several high councils, namely *kātib* (secretary), *mutasyar* (advisor), *rusul* (special staff), *syu'arā'* (expert staff), *walī* (public officials), *ru'asā* (civil official), *nakīb* (supervisor), *quḍā* (prosecutor), *ṣāḥib al sūq* (finance and tax officer), governor, and *syeikh qabīlah* (tribal head) (Thabrani, 2014, p. 21).

Table 1
Comparison of Tribal Higt Council Quraisy and Prophet Muhammad

No	The High Council of the Government Quraisy Tribe	The High Council of the Government Prophet Muhammad
1.	*Nadwah* (leader of 10 councils)	Head of State
2.	*Azlām* (keeper of the arrows of the fortune tellers)	*Katīb* (secretary)
3.	*Ṣifarah* (manager of taxes for the poor)	*Mutasyar* (advisor)
4.	*Khāzinah* (manager of financial administration)	*Rusul* (special staff)
5.	*Khaimūnah* (manager of consultative institutions)	*Syu'arā'* (expert staff)
6.	*Ḥijābah* (keeper of the keys of the Kaaba)	*Walī* (general official)
7.	*Ḍiyāt* (Judge)	*Ru'asā'* (civil official)
8.	*Siqayah* (keeper zam-zam springs)	*Nakīb* (supervisor)
9.	*Liwā* (tribal military council)	*Qudat* (prosecutor)
10.	*Rifāḍah* (preparation of food for pilgrims)	*Ṣāḥib al sūq* (finance and tax officer)
11.	-	Governor
12.	-	*Syeikh Qabīlah* (head of the tribe)

Regarding the structure of the government, it is *Tamaddun Islāmiyah* divided into representative forms, wherein an emergency the Prophet Muhammad can inaugurate certain officials through a joint deliberation mechanism (Thabari, 1992, p. 571). In addition, the task of the high council, in general, is to be fully responsible to the Prophet Muhammad as head of state and take care of the people.

C. Conclusion

Based on the explanation above, this paper concludes that the correlation between *tamaddun Islam* and pre-Islamic civilization is a project to abolish *Aṣābiyyah* which is rooted in Arab society. It is indicated by; first, changing the tribal nature of aṣābiyah into the unity of the people. Second, making the nature of *aṣābiyah* as a means of supporting Islamic *da'wah*. Third, making the nature of *Aṣābiyah* as the basis of a social contract to launch a political map of Muslims to build a new civilization. Fourth, shifting the values of *Aṣābiyyah* to form a high council that focuses on the legislative, executive, and judicial domains. This conclusion is of course the pros and cons that can open up further studies, such as the concept of *Aṣābiyyah* that existed before and after Islam was born, what was

its manifestation and how Islam actually views *Aṣābiyyah* when viewed from the successors of the Prophet who were also counted from the Quraysh tribe only.

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